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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

THE amount of our latest intelligence from Madagascar is limited; but, in relation to the several branches of the Mission, it is altogether truly cheering. With regard to education, we are specially gratified with the report of the Rev. R. G. HARTLEY as to the progress of the schools in connection with his station at ANDOHALO. The following extract from his last letter, dated March 11th, will, we are sure, be received by all our readers with unusual pleasure:—

“I must not omit to mention the great accession of strength to the Church at Andohalo since Mr. and Mrs. Parrett joined us. Mr. P. has taken the superintendence of the Sunday School; he teaches a large class, examines the scholars at the close of the school, and has a preparation class for teachers on the Saturday afternoon. The school generally numbers about 180 scholars, but it is most noticeable from the class from which these are drawn. Comparatively few are such as attend the day school—a great number are slaves, old and young. And it is really a most edifying sight to see, as we do every Sunday, an officer of fourteen honours teaching a class of little slave lads their alphabet; another large class of thirty or forty grown up slaves is under the superintendence of another high officer, toiling through the alphabet and other simple lessons—those who know a little helping those who know less. And, again, you may see half a dozen to a dozen elderly men, many of them men of high honour, reading over and discussing the lesson of the day. It is impossible to set too much store on the service thus rendered to the Church.”

We have had further confirmation of the delightful intelligence last communicated, as to the great increase in the number of admissions to the Native

Churches. The Rev. ROBERT TOY gives us, under date April 2nd, the following brief statement:—"On Wednesday," he observes, "we admitted into Church fellowship at Ambohipotsy 143 persons, after making careful inquiries into their character. This gives us now nearly FIVE HUNDRED Church members."

In reference to the preceding fact, Mr. POOL writes, "I was greatly cheered on Wednesday, as I passed the church at Ambohipotsy, to see some hundred and forty candidates for Church fellowship outside the present sanctuary, awaiting their admission to the Church of God; and I have heard that some fifty more are deferred, for instruction only, until the next Church meeting."



CHINA.

THE progress of the Gospel in this vast empire, in connection with our several Missions, is not only equal, but greatly exceeds, our most sanguine expectations.

PEKING.

Our laborious and persevering brother, the Rev. JOSEPH EDKINS, has forwarded the following gratifying narrative of an effort newly made for the introduction of the Gospel to *Pan pi tien*, a town eighty miles distant from Peking to the south-west. He has forwarded the following letter, from which our readers will learn that the influence of medical missions is likely to be of great value, in introducing native agents to new stations far distant from the capital. Mr. Edkins writes as follows:—

"Peking, January 13th, 1866.

"MY DEAR BROTHER,— * * * A priest in charge of a temple at Pan pi tien offered, as a gift to our Mission, the temple with its lands, yielding a small rental of twelve pounds a year. He expressed himself as tired of his profession and of Buddhism, in which he did not believe, and wished us to take the temple and establish a hospital and preacher of Christianity in it. Instead of accepting his offer, which would have involved us in legal difficulties not to be surmounted, we sent down, with the priest's full consent, a dispenser of medicine and a catechist. Dr. Dudgeon gave the dispenser, who is a Pekinese Manchu, definite instructions for treating all the diseases likely to occur among applicants for relief, and supplied him with sufficient medicines for two months. The Rev. W. C. Burns accompanied the travellers, and we are greatly indebted to him for the assistance he gave them. They remained at the temple, preaching the Gospel of salvation and administering medical relief, for thirteen days. The number of patients averaged more than forty per day, and large numbers heard the truth from the lips of our friend and of the catechist. The Manchu, who

has been a daily witness of the practice of Drs. Lockhart and Dudgeon for four years, discharged his new duty extremely well. Christianity was widely proclaimed in a new region; and a colporteur employed by Mr. Wylie, in connection with our Peking Mission, is still further extending the work done at Pan pi tien, by carrying the Scriptures for sale to the surrounding villages.

"The fact that a native who has seen foreign hospital practice for some time, and acted as assistant to the missionary physician, can be trusted to act alone in a new field, is to us very cheering. Many of the patients were extremely grateful, and Dr. Dudgeon is well satisfied with the written account rendered of the cases treated. Why should not the system of medical missionary operations be beneficially extended in this way? It will be easy for the physician to train natives sufficiently to do a very useful work in the way of healing. As these men show themselves capable of the responsibility, he may employ them under his constant superintendence in new dispensaries, opened at places far and near, temporarily or permanently, as circumstances may render advisable.

"So much are we convinced of the practicability of this mode of working by the experiment just made, that Dr. Dudgeon has already commenced arrangements for despatching his assistant again to our country station at Tsai yu, to spend some weeks there, in conjunction with one of my catechists, in healing the sick. This is a great help to the preacher in bringing him more auditors, and especially in removing prejudice and preparing the people to receive the Gospel with a willing mind.

"Our operations at Tsai yu during the past year have not been without encouragement. Two converts have been baptized. One of them, a cloth salesman, made himself so conspicuous by urging on all he met to go and hear the catechist, that his employer took umbrage and forbade his visiting the chapel. After several months of steady perseverance in private religious duties, and much zeal in exhorting his acquaintances to seek the knowledge of Jesus, he was baptized in Peking on a second visit there. He is now living at a city a few miles distant, engaged in the same occupation, but on his own account. When not allowed to read and pray, he used to carry a tract to the fields on his walks to neighbouring villages to sell his cloth; and there, away from the eye of men, he would read a little, and then pray to that God who dwelleth not in temples made with hands.

"The second convert, we hope, is equally satisfactory. He is a farmer in a village, who, through his visits to Tsai yu market in the prosecution of his calling, became acquainted with the truth, and soon commenced a Christian life in his family. His mother and neighbours, seeing his earnestness, and recognising in him a marked change for the better, ceased the opposition with which they met his first inclination toward Christianity. He was baptized lately in Peking after more than three months of decision, and more than twice that time of acquaintance with the Word of Life.

"Ever faithfully yours,

"Rev. Dr. TIDMAN."

"JOSEPH EDKINS.

VISIT OF THE REV. R. J. THOMAS TO COREA.

Our brother had no sooner arrived in the north, whither he proceeded by instruction of the Directors, than, in connection with the Rev. A. WILLIAMSON, he resolved to proceed, *pro tem.*, as a distributor of Scriptures, to the west coast of Corea, a country utterly unknown to any but Catholic missionaries. It was an enterprise undertaken not without considerable uncertainty and peril; but we are thankful that our devoted brethren, after travelling for four months amidst perils by water and perils by land, returned to their starting-point in safety.

“London Mission, Peking, January 12th, 1866.

“MY DEAR DR. TIDMAN,—We left Chefoo on the 4th of September, on board a small Chinese junk, and arrived off the mainland of Corea on the 13th. We spent two months and a half on the coast. I had acquired, through the assistance of a Corean Roman Catholic, sufficient knowledge of the colloquial to announce to these poor people some of the most precious truths of the Gospel. They are, as a whole, very hostile to foreigners; but, by a little chat in their own language, I could persuade them to accept a book or two. As these books are taken at the risk of decapitation, or, at least, fines and imprisonment, it is quite fair to conclude that the possessors wish to read them. The storms that blew along the west coast of Corea through last autumn, according to the testimony of Chinese pilots who have traded with Corea for twenty years, have been unparalleled. I should fatigue you were I to narrate our hair-breadth escapes. A gracious Providence preserved us. I had intended visiting the capital, ‘Wang-king,’ but the Corean junk in which I had taken a passage was dashed to pieces by one of these terrible gales. No life lost. Leaving Corea in the beginning of December, I landed on the coast of Manchuria, and found that I had only escaped the dangers of the sea to fall, perhaps, into those on land. You are aware that the entire country of Manchuria is in a state of agitation. Long since, small bands of mounted robbers were the terror of the lonely highways of the Far East. Latterly these bands have combined together, and assumed such alarming proportions as to characterize the movement a downright rebellion. I landed at a port called Pi-tz-wo; two days after leaving, it was occupied by the rebels. I had spent three very pleasant days in distributing the Scriptures and preaching the Gospel. The people were more than merely civil and attentive. A Mohammedan, named Likwo Fa, bought a copy of each kind of book I had, and insisted on sending me dinners daily free of expense.

“Passing through Kaichou, I arrived at Tingsz (New Chwang), where I was very hospitably entertained by H.B.M.’s Consul, T. Taylor Meadows, Esq. Thence, travelling partly on horseback and partly in carts, rounding the northern part of the Gulf of Tiau Tung, and passing the great wall of Shan Hai Kwan, I entered the province of Chi’ Li, and breathed freely, for thither the robbers could not follow us. The Chinese Government had despatched some four thousand troops to tranquillize Manchuria.

"To sum up, I have been four months away from European society, and travelled by sea and land nearly two thousand miles. I am well acquainted with the coast of the two western provinces of Corea, and have made numerous vocabularies and dialogues in the colloquial of the capital, which will be useful in any future negotiations with that people.

"I can hardly express to you how glad I am to be here. By God's help I will try to bear part of the burden which Mr. Edkins has borne so long and so well. I wish to convey to the Board my grateful thanks for their kindness. Will you, too, accept my best thanks for the kind encouraging words you have uttered from time to time, pending the ultimate decision of the Board?

"The first week of my residence in Peking has necessarily been taken up in making the usual calls on the foreign residents. Our week of prayer-meetings hitherto has been well attended.

"Next week I purpose commencing in earnest a course of study which will fit me for the Chinese pulpit.

"With kind regards to the Directors,

* "Believe me, dear Dr. Tidman,

"Very sincerely yours,

"REV. DR. TIDMAN."

"R. JERMAIN THOMAS.

SHANGHAE.

ARRIVAL OF REV. G. S. OWEN, APPOINTED TO SHANGHAE, AND REV. E. BRYANT, APPOINTED TO HANKOW.

THE former gives his first impressions of his new station, which are truly gratifying, accompanied by a general statement of the strange scenes which he witnessed, in a letter to the Rev. JOHN CORBIN, of Hornsey, with whose Church, during the last year of his studies at Highgate, he had the privilege of Christian communion.

"London Mission, Shanghai, China,

"April 7th, 1866.

"MY DEAR MR. CORBIN,—It is now just two months since our arrival in Shanghai. We stayed the first six weeks with Mr. Davison, from whom we received the greatest possible kindness. He treated us with brotherly affection. Since then we have been living in our own home, and have succeeded in making it very comfortable. I wish you and Mrs. Corbin could pay us a visit: we would endeavour to make it evident that we had not forgotten your great kindness to us. We often recall those happy days we spent with you, and the very thought of such Christian love cheers us in this far-off land. Many others of the Hornsey friends will have a lasting place in our affection. Our coming to Shanghai has added at least two to friendship's list. Mr. and Mrs. Muirhead show us great kindness, and are ready to help us in every way.

Mr. Muirhead is a most able and devoted missionary. His life is a living sacrifice to the Lord. He is at least doing the work of two men. He preaches three sermons in English each week, seven in Chinese (sometimes many more), and superintends the ten out-stations belonging to the Mission. To this you must add the visiting and the innumerable things connected with the English and Chinese work. He has been in China now some nineteen years without having been home. I devoutly thank God for having called me to work with such a man. His earnest labours and noble example will stir me up to like devotedness in the Master's service, and will show me how much a man can do when his heart is in the work.

"Mrs. Muirhead, too, is a thorough missionary. She is constantly engaged in some deed of Christian charity or other. But of her labours Mrs. Owen will inform you.

"Our English chapel will seat about 400, and is very well attended. I have preached in it, on an average, once each Sunday since my arrival. Mr. Muirhead is deservedly popular as an English preacher. The number of Europeans here is great, but many of them have never attended a place of worship since coming to China. What a fearful influence their conduct must have over the Chinese! Oh that every merchant here were a Christian man! how soon then would the millions of this great land feel the life-giving power of the everlasting Gospel! It is sad, thrice sad, that from a Christian country and from Christian homes such men should come to a heathen country. But so it is, and the fact is a call to the Church of Christ to send the light of eternal truth with them, that all may not be darkness. I may just add, there is an Episcopal Church in this city, the clergyman of which is very much liked, both as a man and a preacher. May his labours be blessed.

"We have two chapels in the Chinese city, the larger of which is a very comfortable place, seating about 300, perhaps more. When Mr. Muirhead preaches, it is filled with people, many of whom listen with deep attention to the Word of Life. Oh, may the glorious day soon come when that Word shall be written on the heart of China's unnumbered millions! We know that day will come, and in faith we will labour on. Mr. M. often preaches in the open air; and whenever he does so, crowds press to hear him. He can get a congregation anywhere. Members and hearers are constantly leaving for other and distant parts. May each carry with him the glad news of salvation, and thus help to spread it through the length and breadth of the land.

"We have ten churches and preaching-stations, and ten native teachers, in and around Shanghai. We hope soon to increase this number. Two new stations are now being formed, and others will follow. The total number of Church members is 416, of whom 189 were received last year. The late rebellion has broken up and fearfully wasted this province. Thousands at the approach of the Taepings took refuge in Shanghai, and are now gradually returning to their desolate homes. But, apart from this fact, a membership of 416 in a place where only one missionary labours, must be considered a glorious success, and an encouraging earnest of better things. Already the day foretold by Isaiah is dawning, and, as the ransomed of the Lord march onward, we can say, 'And these from the land of Sinim.' But the little one

shall become a thousand, and the small one a great people. The mustard seed shall grow—the little leaven shall permeate the mass. The water, now so low, shall rise higher and higher till it has flooded the land. May God's people at home, and God's servants abroad, be faithful to their great and solemn trust! May the Saviour's last command be never forgotten by those who love Him—by hearts to whom He is dear.

"I have been thrice into the Taoist temple here; on two occasions it was crowded with worshippers. The entrance and court-yard were occupied by parties buying and selling. The temple itself, which is not large, is stored with a host of gods; but the only one worshipped was an odd-looking animal, which appeared to be a cross between a lamb and a unicorn. It was seated on a lofty urn, on and around which burned a multitude of tapers—the offerings of the devotees. Before the strange god lay a low bench, on which the worshippers prostrated themselves. On either side was a tube to receive the contributions of the people. Near by stood the incense censer, from which arose a perpetual cloud of smoke, and not far off was the priest with the sticks and papers containing the will of the gods. The worship seemed an empty, cold-hearted thing. In came the devotee, with his red tapers and paper money. The priest immediately lighted the former, and placed them before the idol; the latter he burned in the censer. The devotee then bowed, performed a few prostrations, and, going to a priest, received a box of sticks with numbers on them; approaching very near to the idol, he again bowed, and then, having well shaken the box, drew forth a stick. This stick was given to the priest, who returned the worshipper a small slip of paper; and away went the devotee, bearing in his hand the decree of the gods. It was a sad sight for a Christian to gaze on: the dark scene made one's heart well-nigh bleed. It makes one's blood turn cold to see men, women, and children bow down at an idol's feet and give to it their homage, ignorant of the one true and living God. Oh, when, when will the time come when the knowledge of the Lord shall cover the earth as the waters cover the mighty deep—when all shall know Him, from the least even unto the greatest? May Christians of every name pray and labour for its coming!

"I am working away at the language, and am by no means appalled at its difficulties. I find the Shanghai dialect very different to the Mandarin, and consequently my previous studies are not very much help to me. The Chinese is a singular language: it consists principally of *set phrases*, to break the rhythm of which will probably render you unintelligible; consequently, to know words is of little use. I long intensely to be able to speak to the thousands around me in their mother tongue, and in that tongue proclaim the glorious tidings of salvation. I hope the day is not far off when I shall be able to do so. I will, at any rate, work hard.

"My dear wife and myself are in the best possible health. The weather since our arrival has been just like it would have been in England during the same season; but I am told that ere long we shall feel a great difference. The summer is fearfully hot, the thermometer being for two months at 100°.

"Please remember us very kindly and affectionately to our many friends. I hope they do not forget us at the throne of grace.

"Hoping Mrs. Corbin and yourself are well, with love, in which Mrs. Owen heartily unites,

"I remain,

"My dear Mr. Corbin,

"Most affectionately yours,

(Signed) "GEORGE S. OWEN."

POLYNESIA.

GLAD TIDINGS FROM NIUÈ, OR SAVAGE ISLAND.

"Savage Island, May 10th, 1865.

"MY DEAR SIR,—We are daily expecting a chance to forward letters to England, and I embrace the opportunity to send you a report of our work here for the past year. I have but little to communicate: the past year has been a very smooth and even one, with no extraordinary events, either of a sad or a joyous character.

"God has been very gracious to us. While He has seen fit to remove so many of our brethren and sisters from the scene of their labours in Samoa, He has mercifully kept us in health and strength, so that we have been enabled to work on in joy and peace. As a Mission, too, we have been greatly blessed, scarcely anything having occurred to cause us sorrow or anxiety.

PROSPEROUS STATE OF THE CHURCH.

"The church on Niuè continues to increase in numbers. From the accompanying statistics you will see that 284 have been admitted to the Church during the year. We have now 1075 in Church fellowship. None of these have been admitted to the Church until they have been a long time on probation, and every inquiry made about them. Their conduct as Church members justifies the hope that a large number have been brought out of darkness into light, from death unto life. An unusually large number have been removed by death. The end of many we know was peace. They died resting on Christ as their Saviour. Of others we have had pleasing testimony from those who witnessed their departure. Notwithstanding, we have been grieved by the inconsistency of some, though their numbers have been few.

PROGRESS OF EDUCATION.

"My Teachers' Class (we don't aspire to an 'Institution' on Savage Island) has given me much pleasure and encouragement. There are twelve young men in it, who with their wives live near to us. Mrs. Lawes has several classes with these women. The young men have made great progress, considering how short a time they have been under instruction. Some of them write a good hand, and are helping me by copying the translation MSS. of the New Testament for the press. They have been engaged in the following subjects; viz., writing, arithmetic, geography, Old Testament history, and sermons, together with a Bible class weekly on Matthew and the Acts of the Apostles. I hope to appoint some of them this year to several of our out-

stations, where they will be a great help to the Samoan teachers at the large stations. Many are burning with desire to go as pioneers to heathen lands; but this is impossible until we get a new ship.

"Our schools continue to prosper, but we are sadly crippled for want of suitable books, &c. A small printing-press would be exceedingly useful to us. The portions of the New Testament printed by the Sydney Auxiliary Bible Society are nearly all sold and paid for. The natives, both children and adults, learn to read much quicker in the Sydney printed books than in former books printed in Samoa.

"One of the principal events of the past year has been the appointment of constables and judges as a terror to evildoers, and connected with this a monthly meeting of those in authority. A deputation of six from each of the six settlements meet here once a month to make laws, &c. This is an improvement on the old custom of each village making its own laws independent of others. Collisions were frequent, and differences not always easy to be settled amicably. I give them what help I can, without being in any way a judge or a ruler over them. We hope to see good fruit from these new institutions, but we are not very sanguine about it. Niuëns have the least possible idea of order and government. It has been the people's own work, and not ours.

TRANSLATION OF THE SCRIPTURES.

"With regard to the translation of the Scriptures, I have been going on carefully as God has given me opportunity. Since last May I have completed the translation of the Epistles to Romans, Galatians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy and Philemon, with the 1 and 2 Peter and Jude. I have nearly completed the revision of them. Mr. Pratt has rendered us good service by revising the MSS.; he has made many important corrections and suggestions. We need another missionary here to do this work effectually. The only book of the New Testament still untranslated is that of Revelation: I hope to begin that soon, if it be the Lord's will.

"The contributions of this year to the London Missionary Society are greatly in excess of any previous year, notwithstanding the very low rate at which we are obliged to estimate native produce. With the exception of a very little money and cotton, the whole of the contributions have been made in cocoa-nut fibre.

LIBERALITY OF NATIVE CHRISTIANS.

"The children's contributions for the new ship are equal in value to £124 7s. 6d., the adult contributions to the general objects of the Society are equal to £200, making a total of £324 7s. 6d. The above is estimated at the price the cocoa-nut fibre, of which their contributions mainly consist, will fetch at Apia, in Samoa, which is just half the price it fetched in Sydney in 1863. Our contributions last year amounted to £237, but they were estimated at double the present price. So, you see, Savage Island has more than doubled her contributions: 'She hath done what she could.' The greatest enthusiasm has prevailed. The people have done their utmost. There is scarcely a cocoa-nut, such as is used for fibre, to be had on the whole island. Much has been done from a desire to outstrip

others; but still we feel sure much has been done from a sincere love to Christ and desire to promote His glory. The fibre is a good deal of trouble to prepare, and it is only the fibre of ripe, newly-gathered nuts that will sell. Several kinds of cocoa-nuts are almost useless for fibre: it is so short and small. We have just had our May meetings—two glorious, heart-stirring gatherings. Some of the old men who spoke referred to former times, when such assemblies were unknown, and when many then present never met except in bloody strife. Would that Christians at home could have seen what we saw and heard what we heard on those two days!

“In addition to the above amount, about £100 has been raised during the year in payment for books.

DISCOURAGEMENT.

“Our greatest trial and anxiety now is a mania amongst the young men for emigration to Samoa. The merchants there want natives from other islands to work for them on cotton plantations, &c. Young Savage Island has always been most anxious to see other lands. Hundreds of young men have gone away in various ships, most of them to return no more. Then the slavers’ vile work despoiled two settlements of their finest young men. Now this emigration mania bids fair to take all the lads that remain. No less than thirty-three went to Samoa in one schooner in February last. The chiefs oppose it, and so do we; but I am afraid we shall lose many more. Many of them will, no doubt, return on the expiration of their two years of service; but our experience is that, when natives have once been to other lands, they never settle down peaceably on their own. They stay a few months, give trouble, and get into trouble, and then the first ship that comes they are off again. We grieve for the poor lads who are gone to Samoa, because they are exposed to all the evil influences of the land, and very few of the good. I suppose the offscouring and refuse of many islands are gathered together at Apia—the St. Giles’s of Polynesia.

“At present our population is on the increase, in spite of the emigration. The births are far in excess of the deaths.

“We are now hoping and waiting for the new ship, praying that it may soon come, and come *filled* with new missionaries.

“We sadly miss the ‘John Williams.’ A ship is not often seen on Niue: the American war has deprived our people of the whalers, upon whom they used to be almost entirely dependent for clothing, &c. We are hoping that the ‘Dayspring’ may soon pay us a visit. The people will have about 1500 yams as a present for her if she comes.

“I must now conclude. Mrs. Lawes unites with me in kind regards to the Directors and yourself.

“I remain,

“Yours very truly,

“REV. A. TIDMAN, D.D.”

“W. G. LAWES.

DESTRUCTION OF THE LAST HEATHEN TEMPLE IN SAMOA.

“Safatulafai, Savaii, Samoa, 18th December, 1865.

“MY DEAR DR. TIDMAN,—The last heathen temple in Samoa has recently been destroyed in my district. It was a large tree situated in the village of Salelavalu, only a mile or two from the spot where John Williams first landed in Samoa. Under the shade of this tree the principal deity of the city was supposed to reside. Here the people were formerly accustomed to assemble to keep their feasts sacred to their village god. One of the highest chiefs of the village, called Sua, who has died since we have been here, remained a heathen to within about three months of his death, and by him the sacred character of this tree was preserved. Although his fellow-countrymen had years before forsaken their imaginary gods, so that, for more than a quarter of a century, Samoa has been called a Christian land, this man, with one or two companions, indignantly refused to embrace Christianity, declaring their unshaken faith in the gods in whom their forefathers had trusted. But the infirmities of age at length compelled this old heathen to acknowledge what pride had hitherto prevented his doing, viz., his belief in the God of the Bible, and he died earnestly seeking the favour of Him whom he had so long despised. The influence of this man upon the inhabitants of the village was very baneful. Through him a great deal of heathen superstition remained amongst the people, although, with one or two exceptions, they were all professedly Christians. While they worshipped Jehovah in His temple, it was evident that many of them had not ceased to reverence the temple of their old god.

“Soon after the death of Sua, I appointed a new teacher to the village, a young man from the Malua Institution, full of zeal and earnestness. Before leaving the Institution to go to his appointment, one of his fellow-students, a young man of Salelavalu, urged him to commence his labours in the village by an attempt to destroy the heathen temple. Several attempts had been made to do this in Sua's lifetime, in vain, as it was impossible to do it without the consent of the principal chief of the village. Now, however, all that was necessary was the consent of the remaining rulers, who were all professedly Christian. The teacher went to his appointment, resolved to carry out the suggestion of his fellow-student. After being in the village about a fortnight, he went to the chiefs and proposed to them that he should be allowed to destroy the temple of Taima, and so remove from their midst what had so long been a reproach to them. They consented, although some of them did not do so without manifesting considerable superstitious fear. Having obtained their consent, he set to work, assisted by the boys of his school and other young men, members of the Church, in collecting firewood, of which they made a huge pile around the trunk of the tree. This done, they waited till the evening, and then, as the villagers were lighting their evening fires, at the hour at which, in their heathen state, they would have been seen carefully closing up all their houses, lest the glare of their fires should reach the temple of their god—fire being particularly offensive to him—the teacher lit his torch, and with grateful joy went forth to kindle the fire which was to destroy the last heathen shrine in Samoa. As the flames arose, the whole village were attracted

out of their houses to witness the work of desecration. Amongst them was a decrepit old man, a heathen, who was heard vehemently imprecating curses from his gods upon the teacher for this act of profanation. In the wrath of this old heathen we see how reluctantly Satan retreats from his strongholds; but by the light of that burning temple we read afresh the promise that all the ends of the earth shall fear God, and in its ashes we see a fresh type of the final destruction of Satan's last stronghold; and, in prospect of that glorious climax to all our labours, we take courage.

"Since the date of my last letter, I have visited all my out-stations. I will forward you a report of my visit by the next opportunity. Considering the politically disturbed state of the district, I found the Churches in a more prosperous condition than I anticipated. The contributions, too, were much better than I expected. The entire amount from my district for this year has exceeded £150.

"Mrs. King unites with me in kindest regards to yourself and the Directors.

"Believe me, my dear Dr. Tidman,

"Very truly yours,

"Rev. A. TIDMAN, D.D."

"JOSEPH KING.

MANGAIA.

DEATH OF AGED NATIVE CHIEFS.

"Mangaia, South Pacific, January 5th, 1866.

"MY DEAR DOCTOR,—God has graciously spared us to begin another year in His service. We have great reason for thankfulness for the many mercies of the past year. Health, and a considerable measure of comfort and success in our work, are indeed sufficient reasons for gratitude. In all, 111 persons have been added to the three Churches of this island during the past twelve months. Spiritual prosperity has been generally diffused over the island. We have still a goodly number of candidates. Unite your prayers with ours, that these people may be preserved faithful until the coming of our Lord Jesus Christ.

"On the other hand, some clouds of disappointment have passed over the Churches. Eleven individuals have been expelled for inconsistencies. But we would not be discouraged, for out of our Lord's chosen twelve one was a traitor to his Divine Master.

VARIOUS CHARACTERISTICS OF THE DEPARTED.

"No epidemic has visited our little island home during the year 1865. What a mercy! Still death has not been idle even in our little community. Out of the 68 who have been taken away by death, 19 were Church Members. This is a smaller proportion than usual. But we have felt it deeply, inasmuch as some of the oldest and most influential men have been amongst the number. This island is ruled by one king and six governors. During our long residence here, no death has occurred amongst them until the

past year, when two of the oldest died, *Rakoia*, chief of Tamarua (where we once lived), and *Tamatangi*, chief of Ivirua. We hope well of their successors, who are Church members. But, after all, the old men who knew the bitter bondage of heathenism best appreciate the blessings of Christianity's mild reign. *Rakoia* was probably over eighty years of age. He was emphatically a good man. And, although for about two years past he had been quite childish, I could nearly always fix his attention for a few minutes by referring to the interests of his soul. The last words I heard from his lips a few days before his death were, 'I am dying. But I am in God's hands. Jesus alone is the Way, the Truth, and the Life.' *Rakoia* was one of the first to join the Church in Mangaia. During the many years I have known him, I have never heard a word to impeach his Christian consistency. He died in September last.

"*Tamatangi* died the first Sabbath in December last. I spent that Lord's day at Ivirua in order to admit members to the Church. After the morning service I went to see him (I had visited him twice during the previous week), and saw at once that the last enemy was near, although he was in full possession of his mental faculties. He might be seventy years old, and was reclining on a mat, supported by a near relative. Like Jacob, he died in the midst of his people; for perhaps 100 natives were in the chamber of death. I found his mind fixed upon Jesus. Twice prayer was offered on behalf of the dying man, and twice we sang (first a version of 'When I can read my title clear,' and then a version of 'Rock of Ages, cleft for me'). I held his hand, uttering such words of comfort as I could think of. He looked around upon his wife and relatives, and then fixed his dying gaze on me. His last words were to exhort those present to cleave to the Word of God. He then said 'Farewell,' and expired.

"*Mauapa* died in August 1865. He was the oldest man on this island, and had been a valuable deacon for many years. He passed away without a cloud. Often have I visited this worthy old Christian, and have come away refreshed and comforted in spirit, beholding what Christianity can do for one who grew up to mature age in heathen darkness. I should say that *Rakoia* and *Mauapa* died of sheer old age.

"*Arikikaka* (the last of the heathen of this island, who was baptized with his wife by me in May last) died, a few weeks after his baptism, of an old standing complaint. I am not without a gleam of hope in his death, although his knowledge must necessarily have been very imperfect. I know that he practised private prayer, and often most energetically declared to me his entire trust in Christ for salvation, and his abhorrence of idol-worship.

CORRECT ESTIMATE OF NATIVE CHARACTER.

"You must not conclude that these natives were without blemish, but, in the judgment of charity, they were nevertheless good men. These men were all warriors in heathenism, and had freely shed human blood without compunction in those days of darkness. They grew up in the practice of a debasing superstition, and yet cordially embraced the teachings and moral requirements of the Gospel. So far as I can see, they were sincere, and at last died in hope of eternal life through the dear Redeemer. To expect from

a native the same standard of Christian excellence as from an enlightened European would be simply absurd. Tamatangi was a man of very strong character, and as such had marked failings. Some years ago my predecessor had to put him under Church discipline. Rakoia gave me the idea of a guileless man. But Mauapa was a saintly character: in his last sickness he was treasuring up texts and thoughts to address the Church in his turn as deacon, should he be again raised up. Of multitudes from all our Missions to the heathen who have passed away, it may be said, 'Blessed are the dead which die in the Lord.' In that grand 'assembly of the first-born,' where colour is unknown, the Negro, the Polynesian, and the European will sing the same song of praise to 'Him that loved us, and washed us from our sins in His own blood.'

"The last day of 1865 being a Sabbath, we held our annual united communion instead of New Year's Day. Oneroa was, as usual, the place of meeting. It was a pleasant and profitable day. We commenced at 5 o'clock (a.m.) with a prayer-meeting, at which Teariki, the teacher at Tamarua, gave the address. I preached a sermon in the morning, reviewing the year so nearly past. In the afternoon various addresses were delivered by the teachers, &c., &c. After partaking of the Lord's Supper, we dismissed our visitors in time for them to reach their distant homes before dark.

"On the three following days (notwithstanding a vessel lying off the village) we held our usual prayer-meetings. They were well attended in each of the three villages. We pray and hope that the Spirit of all grace may be abundantly poured out upon us all during the present year. How greatly do we need guidance and help!

"Clouds are looming in the distance. I refer to the determined efforts of worthless foreigners to settle here against the wishes of the people; too plainly, we fear, with a view of introducing foreign drink and other evils. But at present the chiefs are determined not to admit them. The Lord watch over these defenceless people! Amen and amen!

"Earnestly begging your fervent and unceasing prayers on behalf of this remote corner of the Master's vineyard,

"I remain, my dear Doctor,

"Yours very faithfully,

"Rev. A. TIDMAN, D.D.

"WILLIAM (WYATT) GILL.

"Total Members of the three Churches, 601. }
 "Schools—nearly the same as December, 1864. } 3 teachers assisting me."



SOUTH AFRICA.

OUR more recent intelligence from this long cultivated field of Missions has been far from satisfactory. The continued drought of several years, the mutual strife and wars of the native tribes, the want of an enlightened and firm civil government in the country beyond the colony, and the very injurious influence of European traders and travellers, have combined to

retard the progress of the Gospel, and to keep our missionaries in painful suspense and constant anxiety. Nevertheless, there are not wanting many indications of the Divine blessing upon their labours; and, with faith and patience, they prosecute their arduous work, waiting for better times and more abundant fruit.

The following extracts of a letter from Mrs. McKenzie, wife of the Rev. JOHN MCKENZIE, of the BAMANGWATO Mission, addressed to Mrs. Thompson, of Cape Town, supplies particulars of this mingled character:—

“The Bamangwato is one of the largest tribes in Bechuana land. The chief, Sekhomi, is a man by no means prepossessing in appearance; he is some years past middle life, and is unprincipled, greedy, and revengeful. I believe, when missionaries first visited this part of the country, he did all in his power to prevent their penetrating towards the north and north-east, and refused guides to Mr. Moffat and Dr. Livingstone on their respective attempts to go to the Matabele and the Lake Ngami. In later years, however, he became more favourable to them, and also tolerated the presence of the German missionaries for some time. Under their instructions, his two eldest sons became professing Christians. They learnt to read, were baptized, and received into the Church. In the beginning of 1860, when we passed through this town, on our way to the Makololo, Mr. McKenzie conversed with them, and was surprised and delighted to find them so earnest and so deeply interested in Christianity and civilization. In 1862 Mr. and Mrs. Price and ourselves arrived here, and, though we were merely birds of passage, Sekhomi's treatment of us was kind and considerate.

“Subsequently, the German missionaries left, and there was the likelihood of our being settled here. This step also the chief favoured. I do not say from love to our work or our message, but merely as white people, to live in his town.

“During the first three years of our stay here, while he was very obliging, and afforded us and our property every protection, he never attended Divine service, did what he could to prevent his people doing so, and was jealous of his sons' growing attachment to Christianity.

“He did not object to his sons being able to read and write and cypher; indeed, he was interested in their progress in these things, and not unfrequently asked Mr. McKenzie how they were getting on; and only a few weeks since he seemed quite pleased on being told that several of his sons were able to write a letter in their own language.

“That which he hates in their new manner of life is the principle which forbids their adherence to many of their old customs. In March of this year the ceremony of circumcision was celebrated, and then began the tide of bitterness, opposition, and jealousy on the part of the chief, which has been ebbing and flowing during all these months until now, when the gloom seems to be thickening, and we know not but that on any day the storm may burst. What the result may be we cannot tell, but we fear blood will be spilt on one or both sides, and, of course, that is far from agreeable to us to anticipate. Khami, the eldest son and heir, possesses a character which we cannot but

admire. His forbearance is something extraordinary. Had he been a heathen, poor Sekhomi would have been killed long ago. But Khami refuses to effect this, though his followers, who are chiefly heathen, are eager to kill his father, and make him king. He and his brothers have all along been most dutiful to their father; and yet he talks openly of killing them, because they will not consent to follow in the old and heathenish customs of their forefathers. The great fault of Khami's, in the eyes of his father, is that he will not take to wife a woman whom his father desires he should have, but whom he steadily refuses. He has married a very nice woman; indeed, one of the quietest and tidiest native women I have seen. They have one daughter, a nice little girl named Bessie.

"Although the chief failed to gain the elder sons over to him during the circumcision, he succeeded with two of the younger sons who had attended school, and were far advanced in reading, &c., to the elder of whom he promises the kingdom when he has managed to get rid of Khami. However, I trust he will find that to be no easy matter. Every effort that he makes to put down Khami only shows him his own weakness; for then he finds how many of his people are against him. Poor old man, he must be very unhappy! He seems to try to make himself as disagreeable as he can, not only to his sons, but to us. At present he is trying to accomplish a piece of real injustice towards us, which is causing us much grief and anxiety; and, in order to its accomplishment, he has taken from us and the Prices every servant over whom he had the least control. I am thankful to say that we have some which belong to tribes over which he has no power, so that we are not altogether destitute. At present, however, our position is very trying. We pray that before it is too late Sekhomi may be led to see his folly; and that he may allow his sons that peace and freedom to follow their convictions of duty which have hitherto been denied them. He has said that he does not want the missionaries to remain here any longer; that he just wants to live as his fathers did. However, he has not said so to us."

MURDER OF THE REV. J. FREDOUX, MISSIONARY OF THE PARIS PROTESTANT MISSIONARY SOCIETY AT MOTITO, SOUTH AFRICA.

Our countrymen in general have already, to a great extent, become acquainted with this atrocious and horrifying event; but the members of our Society will feel the deepest and most agonizing sympathy in the tragedy, as it refers to the son-in-law of our aged and devoted friends, Mr. and Mrs. MOFFAT, of the Kuruman, and their widowed daughter with her fatherless family. We have received from our missionaries several brief statements of the event, from which we give the following particulars:—

"On Monday, the 19th of March, Mr. Fredoux left Motito on a pastoral visit to Morokwain. On Tuesday night a trader, named Nelson, arrived

at Motito, and there falling in with a couple of men of the same stamp from the Transvaal country, he obtained brandy from them, and, becoming more or less intoxicated, conducted himself in the most shameful manner on the station; so much so that he was instantly ordered off by the natives. With the utmost barefacedness and audacity he proceeded to Morokwain, whither Mr. F. had gone. He had already heard, by a despatch, of Nelson's conduct, and felt it his duty to demand he should at once return with him to Motito or Kuruman to be judged. Finding Nelson unwilling, he sought the assistance of the chief man of the place to compel him to do so. Mr. F., with a number of people, went to Nelson's waggon, for the purpose of insisting on his going; and he, finding that resistance was useless, waited till Mr. F. came near the waggon, when he ignited about 175 pounds of gunpowder. Nelson himself was blown to atoms, whilst Mr. F. and several of the natives (the number is uncertain) lay like a heap of cinders on the ground behind where the waggon had stood, his boots being all by which Mr. F. could be distinguished from the natives beside him.

"Thus perished a servant of God, beloved and valued alike by his brethren in the Mission field, and by the natives whose privilege it was to be watched over by him, and to be taught the way to that home to which he himself has been so suddenly and unexpectedly taken."

We regret to say that the wretched man who thus ended his career of vice was not a solitary instance of the degradation exhibited in the character of European travellers in South Africa. In one of his latest reports Mr. Moffat gives in few words a dark picture of this class of men, who, by their example, teach the natives the most appalling forms of vice and misery, and then return home, and, by their malicious misrepresentations, strive to vilify the good name of their countrymen, who are toiling with self-denying perseverance for the social and religious elevation of the aborigines. Mr. Moffat writes as follows:—

"The influx of so many white traders in pursuit of ostrich feathers has exerted a baneful influence on the morals of the natives with whom they have come into contact. The conduct of most of these is a crying disgrace to the name they bear, as well as to the colour of their skin. Some of these have been heard to say that, as they are in a country without law, they can do as they like, and they do do things which make the natives themselves blush. Had we here Burtonians of the Anthropological school, we should like to point them to this and then to that, and ask them *when* savages are to be civilized under the system they so shamelessly advocate. It goes counter to all that is pure, honest, honourable, lovely, and of good report, ruining both soul and body by swindling, falsehood, and filthiness we will not define, enough to bring down the vengeance of Heaven. There are, however, honourable exceptions to the above, but, alas! they are few."

DEATH OF THE REV. JOHN McLEOD.

THE Cape Colony has, for the most part, been singularly exempt from those ravages of sickness and death, among the younger members of the missionary band, which, during the last few years, have been of too frequent occurrence in other parts of the heathen world. But it is now our mournful duty to record the removal of two excellent persons, both in the spring-time of life, who, less than two years since, joined the Society's Missions in South Africa, although in different sections of the field.

Mr. McLeod had been originally appointed to India, but, in consequence of the exhibition of a tendency to pulmonary disease, that appointment was superseded, and he was ultimately, under medical advice, sent to South Africa, for which country he embarked, with Mrs. McLeod, in October 1864. Upon his arrival he settled at Kruis Fontein, which had, for several years previously, been an out-station of the Hankey Mission, under the pastoral charge of the Rev. T. D. Philip. In this interesting spot, which possessed many attractions for our lamented brother, Mr. McLeod laboured with indefatigable zeal and diligence during the short period allotted to him on earth. The circumstances attending the departure of this gifted and very promising young missionary, which occurred on the 26th April ult., are given in the subjoined letter from a friend residing at Kruis Fontein, and addressed to the Rev. Wm. Thompson, of Cape Town :—

“Kruis Fontein, April 27th, 1866.

“MY DEAR MR. THOMPSON,—By telegram to-day (Friday) you will become aware that our dear friend Mr. McLeod is no more. Mrs. McLeod feels unequal to writing, but desires me to say that your letter to her dear husband was about the last thing to which he could give attention. Death's struggle had already commenced, but on hearing the purport of your letter he thanked you for the kind wishes expressed, and the encouraging promises you called up before his mind. From that time, Wednesday morning, he suffered excruciating pain, and a feeling of suffocation, from which death released him on Thursday. Thus another dear brother and faithful servant of Christ has left us and gone to his reward. The circumstance of his coming amongst us in a feeble state led to my being frequently with him at Kruis Fontein; I therefore had many opportunities of conversing with him, also of seeing his devotion to the cause of our dear Lord. Many on this station will bless God that they were permitted to hear his faithful warnings and entreaties respecting their souls' salvation.

“He was pre-eminently suited for the duties of this station, combining firmness with kindness, and thus attaching the hearts of his people to him, as their best earthly friend, who, while guarding and directing their temporal interests, aimed higher, and sought to lead them to set their affections on things which are above, where Christ is.

“Had his health and strength been granted, this station would have soon risen in importance, for our deceased brother had planned the reviving of

several abandoned out-stations, and a more systematic visitation of those still existing, though in a languishing state, from want of regular visiting. However, God had otherwise ordained; and he now rests from his labour. May God, in mercy to the flock, soon raise up another shepherd who will go and out before them as the deceased did. . . .

"I remain,

"Very truly yours,

"Rev. W. THOMPSON, Cape Town."

(Signed) "JOHN MACKAY.

DEATH OF MRS. MURRAY.

MRS. MURRAY, with her husband the Rev. Wm. Murray, who had been appointed to reinforce the South African Missions, left for their destination in August 1864. The particular sphere of labour assigned to our young friends was Oskraal—a branch of the Kat River settlement—which had for some time previously been without a resident missionary. Although evincing, from the time of her arrival, symptoms of a delicate state of health, Mrs. Murray gave early proofs of her ardent attachment to Christ, and of her earnest desire to spend and be spent in ministering to the spiritual wants of the degraded daughters of Africa. It was the privilege of this estimable young person to have known and loved the Saviour from her early youth; and though her death, which happened on the 11th January ult., cannot but prove an irreparable loss to her sorrowing husband and a check to the progress of the Oskraal Mission, it will be consolatory to her surviving family and friends to know that her last hours were cheered and animated by the glorious prospect opening before her in the eternal world. The appended extract of a letter from Mr. Murray, dated January 20th, furnishes some interesting particulars of the closing scene:—

"You have doubtless received the telegram I sent Mr. Thompson by last mail, announcing the death of my dear wife. She died resting on the Rock of Ages, and having a strong simple faith in Christ Jesus. In losing her I have lost a helpmeet indeed. Often when I have been discouraged has she cheered me by directing me to some precious promise, and in every way she has been a treasure to me above all price. But her Master has come and called for her, and now she is with the Lord. She has for many years been a child of God, having been awakened through the preaching of the late Rev. T. H. Cawston, of Highgate, and directed more fully through the reading of that admirable book Venn's 'Complete Duty of Man.' Latterly, she has profited much under the ministrations of the Rev. Josiah Viney, till our union and departure for the Mission field. Since then, though she was never able to go about much amongst the people, her heart was in the work, and her prayers were ever rising to God for the salvation of the careless at home and the heathen abroad. She conducted a class of young women and a mothers' prayer-meeting on the station, and her death has been felt by all.

"Her faith shone very brightly in her closing days, not resting at all on self, but on Jesus Christ alone. At times she had momentary doubts, but she said that 'a look at Jesus drove them all away.' Once I asked her if she were at all afraid to die, when she answered, 'How could I? Jesus has taken away the sting of death.' She had suffered much from palpitation of the heart till about a week before her death, when it ceased altogether, which led her to think she was getting better. She seemed disappointed at the prospect of recovery, but said, as she felt her times were in God's hands, that it would be for the best whichever way He was pleased to determine. Yet, though willing that God should raise her up again, she would rather be absent from the body and present with the Lord. And now it is so. She calmly fell asleep in Jesus on the 11th, at one o'clock in the morning. She could not speak immediately before her death, but she raised her brightening eyes to heaven, closed them, gave three deep sighs, and her happy soul was with the Lord. Now I can more fully understand the prayer of Balaam: 'Let me die the death of the righteous, and let my last end be like his.' 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' So, rests my dear wife, leaving me alone in the world. May the Lord sanctify these afflictions! for He it is that hath made me childless and alone. They will not return to me, but, by Jesus' grace, I shall go to them."

ORDINATION.

ON Tuesday, the 5th June, Mr. WILLIAM WHYTE, A.M., appointed to Madras, was ordained in Augustine Church, Edinburgh, the Rev. G. D. Cullen presiding.

After introductory services, conducted by the Rev. Dr. George Johnston, of the United Presbyterian Church, and hearing from Mr. Whyte very satisfactory answers to the usual questions, the ordination prayer was offered by his pastor, the Rev. Dr. Lindsay Alexander.

The Rev. Dr. Gowan, Dalkeith, gave the charge, the Rev. Alexander Brunton, Glasgow, addressed the people on Missions, the Rev. Charles Whyte, Oban, prayed, and the Rev. Ninian Wight pronounced the benediction.

There were also present the Rev. W. Lowe, Portobello; Rev. W. Lothian, Musselburgh; Rev. John Cooper; Rev. A. Blake, Madras; Rev. W. Anderson, Calabar, and others.

ARRIVAL OF MISSIONARIES IN ENGLAND DURING THE LAST TWO MONTHS.

Rev. Dr. Mullens, from Calcutta, 22nd April.

Rev. William Hillyer, from Jamaica, 30th April.

Rev. E. Storrow, Mrs. S., and family, from Calcutta, per "Anglesey," 5th May.

Rev. R. Ricards and Mrs. R., from Berbice, 14th May.

Rev. James Roome and Mrs. R., from Berbice, 11th June.

Rev. T. D. Philip, Mrs. Philip, and family, from Hankey, South Africa, and Mrs. McLeod, 16th June.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1866.

Weigh House Chapel . . .	9	8	7
Fetter Lane Welsh Chapel . . .	2	10	0
Surrey Chapel . . .	90	7	6
Tabernacle . . .	24	5	7
Exeter Hall . . .	126	5	5
Poultry Chapel . . .	12	19	4

MISSIONARY COMMUNION.

Craven Hill Chapel . . .	7	7	2
Stepney Meeting . . .	10	6	0
Craven Chapel . . .	4	14	8
Faleon Square Chapel . . .	5	0	0
Union Chapel, Islington . . .	13	4	6
Kingsland Congregational Ch. . .	5	2	4
Hanover Chapel, Peckham . . .	12	2	4
Trevor Chapel, Brompton . . .	6	2	3
Lewisham High Road Chapel . . .	10	1	4
Park Chapel, Camden Town . . .	6	10	8
New Tabernacle . . .	2	0	0

COLLECTIONS, 13TH MAY.

Abney Chapel . . .	14	13	3
Adelphi Chapel, Hackney Road . . .	14	0	0
Albany Road Chapel . . .	4	17	4
Anerley . . .	5	8	2
Bayswater, Craven Hill Chapel . . .	39	14	6
Bayswater, Lancaster Road . . .	11	10	2
Bedford Chapel . . .	33	0	0
Belvedere . . .	8	12	6
Bethnal Green . . .	10	0	0
Bethnal Green, Park Chapel . . .	3	3	0
Bishopsgate Chapel . . .	28	0	0
Blackheath . . .	41	15	7
Brentford, Albany Chapel . . .			
Brighton, Union Chapel . . .	28	16	8
Bromley . . .	12	10	0
Buckingham Chapel . . .	5	13	0
Camberwell New Road . . .	8	3	0
Cambridge Heath . . .			
Chelmsford . . .			
City Road Chapel . . .	24	18	7
Clapham . . .	114	18	1
Clapton . . .	62	7	6
Clapton, Lower Chapel . . .	30	2	8
Claremont Chapel . . .	26	4	3
Claylands Chapel . . .			
Craven Chapel . . .	57	2	0

Croydon, George Street Chapel . . .	12	8	3
Croydon, Trinity Chapel . . .	14	14	6
Croydon, South End . . .	4	4	0
Croydon, London Road . . .	5	12	6
Deptford . . .	9	14	7
Dulwich, West Park Road Ch. . .	9	0	0
Ebenezer Chapel, Shadwell . . .	5	0	0
Eccleston Chapel . . .	23	13	6
Egham . . .	10	2	6
Eltham . . .			
Enfield . . .	12	0	0
Enfield, Old Independt. Chapel . . .	3	13	0
Erith . . .			
Faleon Square Chapel . . .	17	0	0
Fetter Lane Chapel . . .			
Finchley . . .			
Finchley Common . . .	11	0	0
Finsbury Chapel . . .	17	6	0
Forest Gate . . .	6	0	0
Greenwich, Maize Hill Chapel . . .	4	10	6
Greenwich Road Chapel . . .			
Hackney, St. Thomas's Square . . .	10	2	0
Hackney, Old Gravel Pits . . .	50	6	7
Hammersmith, Broadway . . .	6	7	0
Hampstead Road, Tolmer's Square Chapel . . .	9	6	0
Hare Court Chapel, Canonbury . . .	90	4	5
Harley Street Chapel . . .	14	0	8
Haverstock Chapel . . .	27	11	0
Hendon . . .	10	6	6
Henley-on-Thames . . .			
Highgate . . .	18	8	6
Holloway . . .	21	17	8
Horbury Chapel . . .	16	2	2
Hornsey, Park Chapel . . .	25	5	3
Hounslow . . .	6	3	2
Hoxton Academy Chapel . . .	16	0	7
Islington Chapel (Barbican) . . .	17	5	3
Islington, Union Chapel . . .	86	10	1
Islington, Offord Road Chapel . . .	20	11	5
Islington, Barnsbury Chapel . . .	11	5	3
Islington, Arundel Square Ch. . .	21	4	7
Islington, River Street . . .	10	0	0
Jamaica Row Chapel . . .	9	0	0
Kennington, Carlisle Chapel . . .	25	10	0
Kensington . . .	46	2	6
Kentish Town . . .	38	18	2
Kingsland . . .	25	10	0
Kingston . . .	11	14	0

Lewisham, Union Chapel . . . 12 12 9	Southgate Road Chapel . . . 14 7 3
Lewisham High Road . . . 30 2 9	Southwark Congregational Ch.
Loughborough Park Chapel,	St. Mary Cray 12 3 1
Brixton 12 3 0	St. John's Wood Chapel . . . 10 7 6
Maberley Chapel 16 0 0	St. John's Wood, Greville Place
Marlborough Chapel 15 15 10	Chapel 10 11 6
Mile End, Latimer Chapel . . . 2 12 0	Stepney 31 0 10
Mile End New Town 9 13 0	Stockwell 13 6 5
Mile End Road Chapel 11 12 9	Stoke Newington, Milton Road
Mill Hill	Chapel 4 19 5
Middleton Road Chapel 17 0 9	Surbiton 12 10 6
Mitcham	Sutherland Chapel 15 9 3
New College Chapel 51 1 2	Sutton 10 5 0
New Court Chapel 2 15 3	Sydeuham 12 3 3
New Cross, Union Chapel . . . 7 13 0	Tabernacle
New Tabernacle	Tonbridge Chapel 5 10 2
Norwood 11 7 9	Tooting 4 7 2
Norwood, Upper 20 5 8	Tottenham Court Road . . . 32 2 0
Orange Street Chapel	Totteridge 22 5 0
Oxendon Street Chapel 9 5 0	Union Chapel, Brixton Hill . . 12 2 0
Paddington Chapel 30 14 5	Union Chapel, Horsleydown .
Park Chapel, Camden Town . . 43 15 7	Walthamstow 17 12 11
Peckham, Clifton Chapel . . .	Walworth, York Street . . . 21 0 9
Peckham, Hanover Chapel . . . 26 8 5	Wandsworth 12 5 0
Peckham Rye Chapel 6 5 9	Wardour Chapel 9 1 2
Pentonville Road Chapel . . . 6 10 6	Weigh House Chapel 28 0 0
Plaistow 6 9 6	West Brompton
Poplar, Trinity Chapel 31 7 9	Westminster Chapel 57 10 7
Poultry Chapel 60 3 6	Woodford 20 0 0
Richmond 16 0 0	Woolwich, Rectory Place Chap. 12 5 10
Robert Street Chapel 7 0 0	Wycliffe Chapel 17 2 4
Romford	York Road Chapel 17 6 4

MISSIONARY CONTRIBUTIONS.

From April, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED
IN THE "JUVENILE MISSIONARY MAGAZINE."

Legacy under the	Mrs. F. Smith.....	5 5 0	First A.....	0 2 6	A. Millar, Esq.....	1 1 0
Will of the late	Ditto, for Chinese		Anonymous.....	0 1 6	W. Mather.....	0 10 0
Rev. Dr. Burder,	Boy.....	5 5 0	Inmate of a Work-		Miss Sewell.....	1 10 0
less duty.....	In Memory of H. S.	5 0 0	house.....	0 1 0	Rev. W. C. Yonge ..	0 10 0
Legacy of the late	A Thank-offering ..	5 0 0			J. F.....	0 2 0
Miss Mary Ann	Mr. T. Wilson, for				Mrs. McMorland ..	0 5 0
Collins, less duty	Hopetown Chapel,	1 1 0	Collected by Miss Mather, for		Ex. 4s. 6d.; 9d. 17s. 6d.	
Mrs. Nicholson,	Berbice.....	1 1 0	Mirzapore School,			
Lisburn, per Rev.	Collected by Master				Adelphi Chapel,	
Dr. Tidman.....	Carpenter.....	1 1 0	Mrs. Baker... (2 yrs.)	1 0 0	Hackney Road.	
A Friend.....	S. S.....	1 0 0	J. Beaton.....	0 1 0		
A Friend, Norwich,	Rev. T. Greenfield..	1 1 0	Mrs. Carpenter.....	0 5 6	Rev. A. A. Ramsay, Pres.	
per Rev. Dr. Tid-	Ditto, Family Box...	0 7 0	F. Edgar, Esq.....	1 1 6	Mr. George Bountiff, Sec.	
man.....	Proverbs iii. 9.....	0 10 6	W. Edgar, Junr.....	1 1 6	Mr. George Read, Treas.	
Legacy of the late	Mr. R. Boulton.....	0 5 6	J. Fenning, Esq.....	0 10 6		
Mr. W. Wade.....	Anonymous.....	0 4 6	Mr. and Mrs. Foley	0 5 0		
Charles Reed, Esq.,	Y. A. E.....	0 4 0	Arthur & Alice Gale	0 10 0	Collections.....	14 0 0
for Madagascar	Collected by G. & E.		J. Hope, Esq.....	1 0 0	For Hope Chapel,	
Churches.....	Knight, for Madag-	0 3 0	Mrs. Henwood.....	0 5 0	Berbice.....	1 10 0
R. Harvey, Esq.....	ascar Churches	0 3 0	M. and J. Hope.....	0 5 0		

A Friend, per Rev.
A. A. Ramsay, for
ditto 0 10 0
162.

City Road Congregational
Church.

Juvenile Association.

For Maré 10 10 0

Clapham.

Auxiliary Society.

Rev. J. G. Rogers, B.A.

G. F. White, Esq. ... 50 0 0

Craven Chapel.

Auxiliary Society.

Rev. T. D. Wilson.

T. Clark, Esq., for
the support of a
Native Boy in India 4 0 0

Ebenezer Chapel, Shadwell.

Rev. J. Bowrey.

Sunday School 0 12 8

Islington Chapel.

Sunday School 2 3 1

Latimer Chapel.

Sunday School 3 2 6

Marlborough Chapel.

For Widows' Fund 5 13 4

Mile End New Town Chapel.

Rev. W. Tyler.

Collections 9 13 6

Subscriptions on ac. 1 10 0

Gasphone Place,

Mission Church. 1 0 6

141. 3s. 6d.

New College Chapel.

Rev. H. Christopherson.

Collections 51 1 2

Sunday School 1 1 1

Mrs. Campbell 10 0 0

617. 2s. 3d.

New Court, Carey Street.

Rev. W. H. Draper.

Sunday School 1 18 0

Ditto, for the Ship. ... 0 11 6

Collections 2 15 3

Subscriptions 2 0 0

71. 5s. 3d.

New Tabernacle.

Rev. J. Deighton.

Mr. Upton, Treasurer.

Mr. Snuggs, Secretary.

Collected by Mrs. Garnett.

Rev. J. Deighton ... 0 10 0

Mr. Deighton 0 10 0

Mr. Garnett 2 2 0

Mrs. Pyles 1 10 6

Mrs. Broad 0 10 0

Mr. White 0 10 0

Small Sums 6 13 8

Collected by Miss Bridges.

Mr. G. Tyler 1 1 0

Mrs. Harris 1 1 0

Mr. Hewwood 0 10 0

Mr. Povey 0 10 0

Mr. C. Tyler 0 10 0

Mrs. Blackmore 0 10 0

Mr. Saunders 0 19 6

Small Sums 0 4 0

Collected by Miss Abbott.

Small Sums 0 16 0

Missionary Com-

munion 2 0 0

Missionary Sermons 0 5 4

Sabbath School 10 1 10

Ditto, for Mission-

ary Ship 7 17 5

Exs. 7s.; 47l. 2s. 3d.

Peckham Rye.

Congregational Church.

Rev. J. Hiles Hitchens,

F.R.S.L.

H. Attridge, Esq., Treasurer.

Jas. A. H. Murray, F.E.I.S.,

Secretary.

Collected by Mrs. Hitchens.

Mr. Bell 0 10 0

Miss Burwood 0 12 0

Mrs. Davies 0 12 0

Miss Frost 0 12 0

Mr. Horncastle 0 5 0

Mrs. Reid 0 10 0

Mr. Rose 0 5 0

Mr. C. W. Tagg 0 10 0

Mr. C. W. Straker 1 1 0

Mr. Willett 0 10 6

Mrs. Wade 0 2 6

Mrs. Webber 0 10 0

Collected by Mr. T. Nutting.

Mr. Attridge 0 10 0

Mr. Bennell 0 10 0

Mrs. Cook 0 5 0

Miss Cook 0 5 0

Miss Chitty 0 5 0

Mr. Gardner 0 10 0

Mrs. Houghton 0 3 0

Miss Maguire 0 5 0

Mrs. Pile 0 5 0

Mrs. Povey 0 10 0

Mr. Straker 0 10 0

Mr. Syrett 0 10 0

Mr. Thompson 0 5 0

Mr. Townley 0 5 0

Mr. Wood 0 5 0

Mr. Wright 0 5 0

Mr. T. S. Nutting. ... 0 10 0

Missionary Boxes.

Miss Flint 0 4 0

Miss Grace 0 2 2

Master Hitchens 0 10 0

Mrs. Reid 0 10 0

Mrs. Eva Straker 0 1 0

Master Ernest

Straker 0 18 0

Mr. Tagg 0 8 7

Miss Wood 0 7 4

Collections 6 3 5

For Widows' Fund 3 14 0

For the New Ship 3 5 3

Exs. 2s. 6d.; 167. 18s. 3d.

Robert Street, New Out.

Sunday School 0 15 6

St. John's Wood.

Congregational Church.

Rev. G. W. Robinson.

Collections 10 7 6

Mrs. Wild's Class in

Sunday School 1 0 0

Infant Class, ditto 9 7 0

Others of the Sunday

School Children ... 0 9 10

Half-year's Sub-
scription, for Na-
tive Girl Harriet
Maria Watkins, in
Mr. Mather's
School, Travanc-
core, from 1st
Girls' Bible Class 1 15 0
Ditto, ditto, Annie
Headland, in do,
from 2nd Girls'
ditto 1 15 0

Collected by Miss
A. F. Webb, for
Mrs. Wilkinson's
School, Santha-
pooran 0 10 0

Southgate Road.

Congregational Church.

Rev. J. Spong.

Collection 14 7 8

Mrs. Wheatley 0 10 0

Miss Lynan 1 1 0

Miss Ithiel 0 5 0

Mr. E. Ebbeis 0 10 0

Mr. Geo. Spencer ... 1 0 0

E. M. L. L. Aldham Donation 0 5 0

Mr. and Mrs. Pol-

land 0 10 6

Mr. and Mrs. Ger-

raia 1 10 0

Rev. J. Spong 2 0 0

Mr. Flaxman 1 10 0

Mr. Whittington ... 0 10 0

Mrs. Leese 0 5 0

Smaller Subscrip-

tions 0 14 0

247. 8s. 3d.

St. Thomas's Square Chapel,

Rackney.

Rev. W. Kirkus, LL.B.

I. Sheffield, Esq., Treas.

Collections 10 2 0

Children's Pence ... 0 8 8

Mr. Volkman 1 1 0

117. 11s. 3d.

Southwark Congregational

Church.

Rev. Dr. Waddington.

Miss Kitching 0 10 0

Tabernacle.

Auxiliary.

Rev. W. Grigsby.

Edward Selby, Esq., Treas.

Mr. Robt. Death, Secretary.

Rev. Dr. Campbell... 2 2 0

Collected by Miss Death.

Mr. and Mrs. Allbon 0 10 0

Miss Andrews 0 8 0

Mr. W. Baker 0 10 0

Miss Burnett 0 6 0

Mr. and Miss Death 0 13 0

Miss Jackson 0 6 0

Miss Knight 1 0 0

Mr. Marchant 0 10 0

Mrs. Marchant 0 10 0

John Snow, Esq. 1 1 0

Mr. Wright 0 6 0

Mr. Yeoman 1 0 0

Collected by Mr. Thos.

Greenwood.

Mr. G. Greenwood... 1 1 0

Mr. Thos. Green-

wood 1 1 0

Miss Denby 0 5 0

Miss Denby 0 5 0

Mrs. Saxton 0 5 0

Various Sums 0 15 0

Collected by Miss Selby.

Rev. W. Grigsby..... 0 10 0

Mr. Lefevre 1 10 0

Mr. Morris 1 10 0

Miss Mumford 0 10 0

Mrs. Mumford 0 10 0

Mr. Seadock 1 0 0

Edward Selby, Esq. 3 3 0

Mr. G. Sim 2 2 0

Mr. Smith 2 2 0

Mr. and Mrs. Staite 2 2 0

Mrs. Voight 1 1 0

Youths' Auxiliary... 1 15 0

3d. 7s.

Trinity Chapel, Poplar.

Auxiliary.

Rev. G. Smith, D.D., Pres.

Edward Nathan, Esq.,

Treasurer.

Mr. Munro, Secretary.

May Sermons 37 13 0

Widows' Fund 1 0 5

Annual Meeting ... 9 6 4

Annual Subscriptions.

H. Green, Esq. 10 0 0

Mrs. Swain 0 5 0

Mr. E. Walker 1 1 0

Mrs. Ottaway 1 0 0

Dr. Smith 3 3 0

Mr. T. Roope 1 1 0

Mrs. Roope 1 1 0

Mr. Ratford 1 0 0

Mr. E. Henderson

Nathan 10 0 0

Mr. Stewart 0 10 0

Mr. Thorpe 1 0 0

Mr. E. Nathan 1 1 0

Mrs. E. Nathan 1 1 0

Captain Dunlop 1 1 0

J. T. Fletcher, Esq. 1 1 0

Mr. Luff 1 1 0

Mr. Selfe 1 1 0

Miss Ada Smith 1 1 0

Mrs. Hardy 10 6 0

Mr. E. E. Child 1 1 0

Mr. Westhorpe 0 10 6

Mr. J. W. Morris 1 1 0

Mr. J. Hughes 1 1 0

Mr. Raffles Smith ... 0 10 0

East India Road

Boys' School 0 15 5

Trinity Girls' Sun-

day School 4 13 4

Boys' ditto 2 3 8

Miss Clift, Trinity

Girls' Day School ... 0 5 1

Donations from a

few Friends, for

Girls' School at

Beigaum, under

the care of Rev. E.

A. Varcham 2 0 0

Missionary Boxes 16 13 9

Ladies' Auxiliary.

Treasurer, Mrs. G. Smith.

Union Chapel Auxiliary, Brixton Hill.		Collected by Miss Hutchison.	Mr. Francis	0 10 0	Windsor and Eton Auxiliary.	
Mrs. Inray, Treasurer.		Sums under 10s.....	Mr. & Mrs. Hayles	0 10 0		
Collections	12 2 0		Mrs. Horsford	0 10 0	Mr. B. C. Durant, B.A., Treasurer.	
Missionary Box	0 7 8	Collected by Miss L. Parker.	Mr. Hunt	1 1 0		
Sabbath School	4 10 0	Miss Mudie	Mr. Kitching	1 1 0	Mr. W. H. Harris, B.A. B.Sc. Secretary.	
Subscriptions.		Miss E. L. Parker	Mr. Medwin and Family	4 4 0		
Collected by Miss Bousfield.		Mr. Wm. Wood	Mr. and Mrs. M. Medwin	1 0 0	Collected by Mrs. Atkins.	
Mrs. Phillips	1 1 0	Mrs. Wm. Wood	Miss Pascal and Friends	0 10 0		
Mrs. Moser	1 1 0	Sums under 10s.....	Mr. Ranking	1 1 0	Mr. Atkins	0 10 0
Mrs. Huggins	2 0 0	Collected by Miss Pope.	Mrs. Roe	0 10 0	Mr. Atkins	0 10 0
Mr. Huggins	1 0 0	Miss Grange	Mr. C. W. Smith	0 10 0	Mrs. Lynnes	0 10 0
Mr. Heyninstall	1 1 0	Mrs. J. E. Hibbert	Mr. James Smith	0 10 0	Mrs. White	0 10 0
Mr. McArthur	1 0 0	Mrs. Lewis	The Misses Smith	0 15 0	Smaller Sums	2 15 5
Miss Bousfield	1 1 0	Mrs. Misses Pope	Mr. Wade	0 10 0	Collected by Mrs. Durant.	
Mrs. Hood	0 10 6	Sums under 10s.....	Mr. Wagstaff	1 1 0		
Mr. Edwards	1 1 0	Collected by Miss Stanesby.	Mr. Browne Webb	1 1 0	Mr. Durant	0 10 0
Mrs. Edwards	1 1 0	Mr. Thompson	Small Sums	2 9 11	Mrs. Durant	0 10 0
Master Edwards	1 1 0	10s. 1s. 11d.	Collected by Miss Robinson and Miss Havel.		Mr. Jones	0 10 0
Mrs. John Dawson	1 1 0	Wycliffe Chapel.	Mr. James Nelson	0 10 0	Smaller Sums	1 0 0
Miss Hilton	1 1 0	Rev. W. Hardie, B.A.	Miss Wagstaff	0 10 0	Collected by Master Elliot.	
Mrs. Inray	1 1 0	Collections	Mrs. Weatherhead	0 10 0		
Collected by Mrs. Sheffield.		17 2 4	Small Sums	1 2 5	Mr. Harper	0 10 0
Mr. Hislop	2 0 0	Sunday School	Sabbath Schools.		Smaller Sums	1 0 0
Mrs. Lynch White	1 1 0	24s. 3s. 8d.	Classes.		Collected by Mrs. W. H. Harris.	
Mr. Norris's Children	1 10 0	York Road Chapel, Lambeth.	Young Men, Mr. Horsford	8 5 3		
Mr. Baker	1 0 0	Auxiliary Society.	Seniors, Mr. Cole	1 10 7	Mr. Little	1 1 0
Mrs. Lucas	0 5 0	Rev. Robert Berry, Pres.	Young Women, Mr. Smith	2 7 1	Mr. Twine	1 1 0
Mr. Bailey	0 2 6	Mr. James Nelson, Sec.	Boys	2 10 2	Mr. Woodbridge	1 1 0
Mrs. Jardine	0 10 0	Mr. G. Fairman, Assistant Secretary.	Girls	0 15 6	H. Darvil, Esq.	1 0 0
Miss Jardine	0 2 6	Annual Subscribers.	Exs. 7s. 6d.; 9s. 12s. 4d.		Mr. Burze	1 0 0
Mr. Gilbert	0 2 6	W. Swinscow, Esq.	BEDFORDSHIRE.		Mr. Copeland	1 0 0
Mrs. Wright	0 2 6	W. England, Esq.	Cotton End.		Mrs. Geary	1 0 0
Miss Fletcher	0 5 0	Annual Collections	Rev. J. Frost.		Rev. S. Eastman	0 10 0
Miss Bates	0 5 0	For Widows' Fund	Moiety of Contributions	8 0 0	Mr. Pooley	0 10 0
Mrs. Sheffield	0 5 0	Friend, A. (D.)			Mr. Willmore	0 10 0
Mr. Barley	0 2 6	A. B. C. (D.)			Mr. W. H. Harris	0 10 0
40s. 5s. 8d.		Missionary Boxes.			Smaller Sums	0 4 0
Vauxhall.		Mr. Briggs	BERKSHIRE.		Collected by Miss N. Harris.	
Contributions, per Mr. W. P. Hughes	2 15 0	Mrs. Davison	Abingdon.			
Westminster Chapel.		Miss Durrant	Rev. S. Lepine.		W. R. Harris, Esq.	0 10 0
Rev. S. Martin.		Miss Godwin	Subscribers.		Miss J. Harris	0 10 0
G. Glover, Esq., Treasurer.		Miss Graves	Mrs. John Oldworth	1 0 0	Smaller Sums	0 3 0
May Collections	37 14 4	Mr. Harland	Miss Floyd	1 0 0	Collected by Mrs. Platt.	
Mr. J. Cole	0 10 0	Master Harris	L. Leake, Esq.	1 0 0		
Mr. G. Dickinson	2 0 0	Mrs. Mahen	Rev. S. Lepine	1 0 0	Mr. F. Buckland	0 10 0
Mr. Jenner	2 2 0	Master Mitchell	Collected by—		Mr. Lundy	0 10 0
Master Jenner	0 4 0	Mrs. Painou	Miss Blizard	0 4 0	Mr. Frowell	0 10 0
Mr. W. M. Seaman	5 0 0	Miss Emily Payne	Miss George Cox	0 6 0	Mr. Spice	0 10 0
Mr. Tudor	1 0 0	Miss Maria Suett	Miss Cousins	0 10 8	Smaller Sums	3 4 0
Mrs. Williams	0 5 0	Vestry	Weekly Offering and Annual Collections	20 15 4	Collected by Miss Scott.	
Bessborough Sunday School	1 15 0	Collected by Mrs. Bailey	Sunday School, for School at Ampariba	1 11 0		
Ditto, for the New Ship	5 0 5	Collected by Miss Graves.	For Widows' Fund	1 1 0	A Friend, per Rev. S. Eastman	1 0 0
Sunday School Boxes	10 14 5	Mr. Hunt	An Unknown Friend	0 10 0	Collected at Sermons, Feb. 1865	14 3 0
Young Men's Bible Class, per Mr. Vernon	1 10 0	Small Sums	Exs. 10s. 4d.; 40s. 5s.		Public Meeting	4 15 1
Boxes	4 17 5	Collected by Miss Havel	Reading.		Boxes.	
Collected by Miss Bishop.		Collected by Mrs. Hearn.	Auxiliary Society.			
Miss Berryman	0 10 0	Mr. Grant	Per C. J. Andrews, Esq.	35 0 0	Mrs. Shirley	3 0 0
Miss Bishop	0 10 0	Small Sums	George Palmer, Esq.	50 0 0	Mr. Woodridge	1 1 0
Sir C. Fox	1 0 0	Collected by Mrs. Mabcy.	G. W. Palmer, Esq.	1 0 0	Mr. Thompson	0 8 0
Mrs. McLaren	1 0 0	Mr. Filer	Alfred Palmer, Esq.	1 0 0	Mr. Atkins	0 7 0
Mrs. Wardle	1 0 0	Small Sums	Thatcham.		A Servant	0 1 5
Mrs. Wardle	1 0 0	Collected by Mrs. Robinson and Miss Medwin.	Mr. J. Adnams, Treasurer.		Sunday School	4 7 0
Small Sums	0 5 0	Mrs. Cox	Collection	2 7 0	Native Missionary	10 0 0
Collected by Mrs. Hunt.		Mrs. Cubley	Boxes	0 12 10	For Widows' Fund	5 12 0
Mrs. Binze	0 10 0	Mr. and Mrs. Durant	Exs. 8s. 10d.; 2s. 11s. 8d.		Clewer House School	4 7 0
Mrs. Parsons	0 10 0				Ex. 32s. 6d.; 9s. 11s. 11d.	
Miss Parsons	0 10 0					
Mrs. Legg	0 10 0					
Sums under 10s.....	1 3 0					

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield Street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George Street, and Religious Institution Rooms, 12, South Hanover Street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.



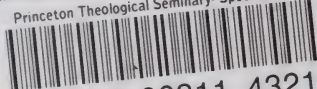
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